

The Nationall COVENANT,

O R

The Confession of Faith of the Kirk of Scotland, subscribed at first by the Kings Majesty and his Household, in the yeare 1580. Thereafter, by Persons of all rankes, in the yeare 1581, By Ordinance of the Lords of the Secret Councell, and Acts of the general Assembly. Subscribed againe by all sorts of Persons in the Teare 1590, By a new Ordinance of Councell, at the desire of the General Assembly: With a General Band for maintenance of the true Religion & the Kings Person. And now subscribed in the Year 1638, By Us, Noblemen, Barons, Gentlemen, Burgeses, Ministers, and Commons, then undersubscribing: Together, with our resolution and promises for the causes after specified, To maintaine the said true Religion, and the Kings Majesty, according to the Confession foresaid, and Acts of Parliament. And now, upon the Supplication of the General Assembly to His Majesty's high Commissioner, and the Lords of his Majesty's Honorable Privy Council, subscribed again in the Year 1639. by Ordinance of Council, and Act of General Assembly. The Tenor whereof here followeth.



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WE All, and every one of Us underwritten, Protest, that, after long and due Examination of our owne Consciences, in matters of true & false Religion, We are now thoroughly resolved of the Truth, by the Word and Spirit of God; and therefore we believe with our hearts, confess with our mouths, subscribe with our hands, and constantly affirme before God, and the whole World, that this onely is the true Christian Faith and Religion, pleasing God, and bringing Salvation to man, which now is

The National

by the mercy of God revealed to the world, by the preaching of the blessed Evangel, and receaved, believed, and defended, by many and sundry notable Kirks and Realmes, but chiefly by the *Kirk of Scotland, the Kings Majesty, and three estates of this Realme*, as Gods eternall Truth, and onely ground of our Salvation: as more particularly is expressed in the Confession of our Faith, stablished, and publickly confirmed by sundry Acts of Parliament, and now of a long time hath beene openly professed by the Kings Majesty, and whole body of this Realme both in Burgh and Land. To the which Confession and forme of Religion, wee willingly agree in our consciences in all points, as unto Gods undoubted Truth, and Verity, grounded onely upon his written Word. And therefore, we abhorre and detest all contrary Religion, and Doctrine: But chiefly, all kinde of Papistry, in generall and particular heads, even as they are now damned and confuted by the *Word of God, and Kirk of Scotland*: but in special we detest and refuse the usurped authority of that Roman Antichrist upon the Scriptures of God, upon the Kirk, the civill Magistrate, and conscience of men, All his tyrannous lawes made upon indifferent things against our Christian liberty, His erronious Doctrine, against the sufficiency of the written Word, the perfection of the Law, the office of Christ, and his blessed Evangel. His corrupted Doctrine concerning originall sin, our naturall inability and rebellion to Gods Law, our Justification by faith only, our imperfect Sanctification and obedience to the Law, the nature, number and use of the Holy Sacraments. His five bastard Sacraments, with all his Rites, Ceremonies, and false Doctrine, added to the ministration of the true Sacraments without the Word of God. His cruell judgement against Infants departing without the Sacrament

Covenant.

ment : his absolute necessity of Baptisme : his blasphemous opinion of Transubstantiation , or reall presence of Christs body in the Elements , and receiving of the same by the wicked , or bodies of men. His dispensations with solemne Oathes , Perjuries , and degrees of Mariage forbidden in the Word : his cruelty against the innocent divorced : his divellish Masse : his blasphemous Priesthood : his profane Sacrifice for the sinnes of the dead and the quick : his Canonization of men , calling upon Angels or Saints departed , worshipping of Imagery , Relicks , and Crosses , dedicating of Kirks , Altars , Dayes , Vowes to creatures ; his Purgatory , Prayers for the dead , praying or speaking in a strange language , with his Processions and blasphemous Letany , and multitude of Advocates or Mediators : his manifold Orders , Auricular Confession : his desperate and uncertaine Repentance ; his general and doubtfull Faith ; his satisfactions of men for their sinnes : his Justification by works , *opus operatum* , works of Supererogation , Merits , Pardons , Peregrinations , and Stations : his holy water , baptising of Bells , conjuring of Spirits , crossing , saining , anointing , conjuring , hallowing of GODS good creatures , with the superstitious opinion joyned therewith : his Worldly Monarchy , and wicked Hierarchy : his three solemne vowes , with all his shavelings of sundry sorts , his erronious and bloody decrees made at *Trent* , with all the subscribers and approvers of that cruell and bloody Band , conjured against the Kirk of GOD : and finally , wee detest all his vaine Allegories , Rites , Signes and Traditions , brought in the Kirk , without or against the Word of GOD , and Doctrine of this true reformed Kirk , to the which we joyne our selves willingly , in Doctrine , Faith , Religion , Discipline , and use of the Holy Sacraments , as lively members of the same , in

The National

Christ our Head; promising and swearing by the *Great Name of the Lord our GOD*, that we shall continue in the obedience of the Doctrine and Discipline of this Kirk, and shall defend the same according to our vocation and Power, all the dayes of our lives, under the pains contained in the Law, and danger both of Body and Soul, in the day of *GODS* fearful Judgment: And seeing that many are stirred up by Sathan, and that Roman Antichrist, to promise, sweare, subscribe, and for a time use the Holy Sacraments in the Kirk deceitfully against their own Consciences, minding thereby, first, under the external cloak of Religion, to corrupt and subvert secretly *GODS* true Religion within the Kirk, and afterwatd, when time may serve, to become open enemies and persecutors of the same, under vain hope of the Popes dispensation, devised against the Word of *GOD*, to his greater confusion, and their double condemnation in the day of the *LORD JESUS*.

Wee, therefore, willing to take away all suspicion of hypocrisy, and of such double dealing with *GOD* and his Kirk, protest, and call *The Searcher of all hearts* for witnesse, that Our mindes and hearts, do fully agree with this our *Confession, Promise, Oath and Subscription*, so that Wee are not moved for any wordly respect, but are perswaded onely in our Consciences, through the knowledge and love of Gods true Religion, printed in our hearts by the Holy Spirit, as we shall answer to him in the day, when the secrets of all hearts shall be disclosed. And because we perceive that the quietness and stability of our Religion and Kirk, doth depend upon the safety & good behaviout of the Kings Majesty, as upon a comfortable Instrument of Gods mercy, granted to this Countrey, for the maintaining of this Kirk, and ministratation of Justice amongst us, we protest and promise with our hearts under the

Covenant.

same Oath, Hand-writ, and Pains, that we shall defend his Person and Authority, with our goods, bodies and lives, in the defence of Christ his Evangel; Liberties of our Country, ministration of Justice, and punishment of iniquity, against all enemies with in this Realm, or without, as we desire our G O D to be a strong and merciful defender to us in the day of our death, and coming of our Lord *Iesus Christ*: To whom with the Father, and the Holy Spirit, be all Honour and Glory Eternally.

Like as many Acts of Parliament not onely in general do abrogate, annull, and rescind all Lawes, Statutes, Acts, Constitutions, Canons, civil or municipall, with all other Ordinances and practique penalties whatsoever, made in prejudice of the true Religion and Professours thereof; Or, of the true Kirk-discipline, jurisdiction, and freedome thereof; Or in favours of Idolatry and Superstition; Or of the Papistickall Kirk: As *Act. 3. Act. 13. Parl. 1. Act. 23. Parl. 11. Act. 114. Parl. 12. of King James the sixth.* That Papistry and Superstition may be utterly suppressed according to the intencion of the Acts of Parliament repeated in the *5. Act. Parl. 20. K. James 6.* And to that end they ordaine all Papists and Priests to be punished by manifold Civill and Ecclesiastical pains, as adversaries to God true Religion, preached and by Law established within this Realme, *Act. 24. Parl. 11. K. James 6.* as common enemies to all Christian government, *Act. 18. Parl. 16. K. James 6.* as rebellers and gainstanders of our Sovereigne Lords Authority, *Act. 47. Parl. 3. K. James 6.* and as Idolaters. *Act. 104. Parl. 7. K. James 6.* but also in particular (by and attesting the Confession of Faith) do abolish and condemne the Popes Authority and Jurisdiction out of this Land; and ordaine the maintainers thereof to be punished, *Act. 2. Parl. 1. Act. 51. Parl. 3. Act. 196. Parl. 7.*

The National

Act 114. Parl. 12. K. James 6. do condemne the Popes erroneous doctrine, or any other erroneous doctrine repugnant to any of the Articles of the true and Christian religion publickly preached, and by law established in this Realme: And ordaines the spreaders and makers of Books or Libels, or Letters, or writs of that nature to be punished, *Act 46. Parl. 3. Act 106. Parl. 7. Act 24. Parl. 11. K. James 6.* do condemne all Baptisme conforme to the Popes Kirk and the Idolatry of the Masse, and ordaines all sayers, willfull hearers, and concealers of the Masse, the maintainers and reseters of the Priests, Jesuites, traffiquing Papists, to be punished without any exception or restriction, *Act 5. Parl. 1. Act. 120. Parl. 12. Act. 164. Parl. 13. Act. 193. Parl. 14. Act. 1. Parl. 19. Act. 5. Parl. 20. K. James 6.* do condemne all erroneous bookes and writtes containing erroneous doctrine against the Religion presently professed, or containing superstitious Rites and Ceremonies Papistickall, whereby the people are greatly abused, and ordaines the home-bringers of them to be punished, *Act 25. Parl. 11. K. James 6.* do condemne the monuments and dregs of by-gone Idolatry; as going to the Crosses, observing the Festivall dayes of Saints, and such other superstitious and Papistickall Rites, to the dishonour of GOD, contempt of true Religion, and fostering of great errour among the people, and ordaines the users of them to be punished for the second fault as Idolaters, *Act 104. Parl. 7. K. James 6.*

Like as many Acts of Parliament are conceived for maintenance of GODS true and Christian Religion, and the purity thereof in Doctrine and Sacraments of the true Church of God, the liberty & freedom thereof, in her National, Synodal Assemblies, Presbyteries, Sessions, Policy, Discipline and Jurisdiction thereof, that purity of Religion and liberty of the Church was

Covenant.

was used, professed, exercised, preached and confessed according to the reformation of Religion in this Realm. As for instance, *The 99. Act. Parl. 7. Act. 23. Parl. 11. Act. 114. Parl. 12. Act. 160. Parl. 13. of King James 6.* Ratified by the *4. Act. of King Charles.* So that the *6. Act. Parl. 1. and 68. Act. Parl. 6. of King James 6.* in the Year of God 1579. declares the Ministers of the blessed Evangel, whom GOD of his mercy had raised up; or hereafter should raise, agreeing with them that then lived in Doctrine, and Administration of the Sacraments, and the People that professed Christ, as he was then offered in the Evangel, and doth communicate with the Holy Sacraments, (as in the reformed Kirk's of this Realm they were publicly administered) according to the Confession of Faith, to be the true and Holy Kirk of Christ Jesus within this Realm, and decerns and declares all and sundry, who either gainsayes the Word of the Evangel, received and approved, as the heads of the Confession of Faith, professed in Parliament, in the Year of God 1560. specified also the first Parliament of King James 6. and ratified in this present Parliament, more particularly do specify, or that refuses the administration of the Holy Sacraments, as they were then ministered, to be no members of the said Kirk within this Realme, and true Religion, presently professed, so long as they keep themselves so divided from the society of Christs body: And the subsequent *Act. 69. Parl. 6. of K. James 6.* declares, That there is none other Face of Kirk, nor other Face of Religion, then was presently at that time, by the Favour of GOD established within this Realme, which therefore is ever stiled, *Gods true Religion, Christs true Religion, the true and Christian Religion, and a perfect Religion.* Which by manifold acts of Parliament, all within this realme are bound to subscribe the articles thereof, the Confession of Faith, to recant all doctrine & er-

The National

ours, repugnant to any of the said Articles, *Art. 4. & 9. Parl. 1. Art. 45. 46. 47. Parl. 3. Art. 71. Parl. 6. Art. 106. Parl. 7. Art. 24. Parl. 11. Art. 123. Parl. 12. Art. 194. and 197. Parl. 14. of K. James 6.* And all Magistrats, Sherifs, &c. on the one parte are ordained to search, apprehend, and punish all contraveeners; For instance, *Art. 5. Parl. 1. Art. 104. Parl. 7. Art. 25. Parl. 11. K. James 6.* And that notwithstanding of the Kings Majesty's licēces on the contrary, which are discharged & declared to be of no force in so farre as they tend in any wayes, to the prejudice & hinder of the execution of the Acts of Parliament against Papists & adversaries of true Religion, *Art. 106. Parl. 7. K. James 6.* On the other part in the *47. Art. Parl. 3. K. James 6.* It is declared & ordained, seeing the cause of Gods true Religion, and his highnes Authority are so joyned, as the hurt of the one is common to both; and that none shal be reputed as loyall and faithfull subjects to our Souveraigne Lord, or his Authority, but be punishable as rebellers and gainstanders of the same, who shall not give their Confession, and make their profession of the said true Religion, and that they who after defection shall give the Confession of their Faith of new, they shall promise to continue therein in time coming, to maintaine our Souveraigne Lords Authority, and at the uttermost of their power to fortify, assist, and maintaine the true Preachers and Professors of Christs Evangel, against whatsoever enemies and gainstanders of the same: and namely (against all such of whatsoever nation, estate, or degree they be of) that have joyned; and bound themselves, or have assisted, or assists to set forward, and execute the cruell decrees of *Trent*, contrary to the Preachers and true Professors of the Word of God, which is repeated word by word in the Article of Pacification at *Perth* the 23 of February, 1572. approved by Parliament the last of Aprile 1573. Ratified in Parliament 1587, and related, *Art. 123. Parl.*

12. of K. James 6. with this addition, that they are bound to resist all treasonable uproars and hostilities raised against the true Religion, the Kings Majesty, and the true Professors.

Like as all Liedges are bound to maintaine the Kings Majesty's Royal Person, and Authority, the Authority of Parliaments, without the which neither any lawes or lawful judicatories can be established, *Act. 130. Act. 131. Parl. 8. K. James 6.* and the subiects Liberties, who ought onely to live and be governed by the Kings lawes, the common lawes of this Realme allanerly, *Act. 48. Parl. 3. K. James the first. Act. 79. Parl. 6. K. James the 4. repeated in the Act. 131. Parl. 8. K. James 6.* Which, if they be innovated or prejudged, the commission anent the union of the two Kingdoms of Scotland and England, which is the sole *Act. of the 17. Parl. of K. James 6.* declares such confusion would ensue, as this Realme could be no more a free Monarchy, because by the fundamentall lawes, ancient priviledges, offices and liberties of this Kingdome, not onely the Princely Authority of his Majesty's Royal descent hath been these many ages maintained, but also the peoples security of their Lands, livings, rights, offices, liberties, and dignities preserved, and therefore for the preservation of the said true Religion, Lawes, and Liberties of this Kingdome, it is statute by the 8. *Act. Parl. 1. repeated in the 99. Act. Parl. 7. Ratified in the 23. Act. Parl. 11. and 114. Act. Parl. 12. of K. James 6. and 4. Act. of K. Charles.* That all Kings and Princes at their Coronation and reception of their Princely Authority, shall make their faithfull promise by their solemne oath in the presence of the Eternal God, that, enduring the whole time of their lives; they shall serve the same Eternal God to the uttermost of their power, according as he hath required in his most Holy Word, contained in the old and new Testament, And according to the same Word, shall

The National

maintaine the true Religion of Christ Iesus, the preaching of his Holy Word, the due and right ministration of the Sacraments now received and preached within this Realme (according to the Confession of Faith immediately preceeding) and shall abolish and gainstand all false Religion contrary to the same, and shall rule the people committed to their charge, according to the will and command of God, revealed in his foresaid Word, and according to the laudable Lawes and Constitutions received in this Realme, no wayes repugnant to the said will of the Eternall God; and shall procure, to the uttermost of their power, to the Kirk of God and whole Christian people, true and perfit peace in all time coming: and that they shall be careful to root out of their Empire all Hereticks, and enemies to the true worship of God, who shall be convicted by the true Kirk of God, of the foresaid crimes, which was also observed by his Majesty; at his Coronation in *Edinburgh* 1633. as maybe seene in the order of the Coronation.

In obedience to the Commandment of GOD, conforme to the practice of the godly in former times, and according to the laudable example of our Worthy and Religious Progenitors, & of many yet living amongst us, which was warranted also by act of Councell, commanding a general band to be made and subscribed by his Majesty's subjects, of all ranks, for two causes: One was, For defending the true Religion, as it was then reformed, and is expressed in the Confession of Faith abovewritten, and a former large Confession established by sundry acts of lawful generall assemblies, & of Parliament, unto which it hath relation, set down in publick Catechismes, and which had been for many years with a blessing from Heaven preached, and professed in this Kirk and Kingdome, as Gods undoubted truth, grounded only upon his written word.

The

Covenant.

The other cause was, for maintaining the Kings Majesty, His Person, and Estate: the true worship of GOD and the Kings authority, being so straitly joined, as that they had the same Friends, and common enemies, and did stand and fall together. And finally, being convinced in our mindes, and confessing with our mouthes, that present and succeeding generations in this Land, are bound to keep the foresaid nationall Oath & Subscription inviolable. Wee Noblemen, Barons, Gentlemen, Burgesses, Ministers & Commons under subscribing, considering divers times before & especially at this time, the danger of the true reformed Religion, of the Kings honour, and of the publick peace of the Kingdome: By the manifold innovations and evils generally contained. and particularly mentioned in our late supplications, complaints, and protestations. Do hereby professe, and before God, his Angels, and the World solemnly declare, That, with our whole hearts we agree & resolve, all the dayes of our life, constantly to adhere unto, and to defend the foresaid true Religion, and (forbearing the practice of all novations, already introduced in the matters of the worship of GOD, or approbation of the corruptions of the publicke Government of the Kirk, or civil places and power of Kirk-men, till they be tryed & allowed in free assemblies, and in Parliaments) to labour by all meanes lawful to recover the purity and liberty of the Gospel, as it was stablished and professed before the foresaid Novations: and because, after due examination, we plainly perceive, and undoubtedly believe, that the Innovations and evils contained in our Supplications, Complaints, and Protestations have no warrant of the Word of God, are contrary to the Articles of the Foresaid Confessions, to the intention and meaning of the blessed reformers of Religion in this Land, to the above written Acts of Parliaments.

& do sensibly tend to the re-establishing of the Popish Religion and Tyranny, and to the subversion and ruine of the true Reformed Religion, and of our Liberties, Lawes and Estates, We also declare, that the Foresaid Confessions are to be interpreted, and ought to be understood of the Foresaid novations and evils, no lesse then if every one of them had been expressed in the Foresaid confessions, and that we are obliged to detest & abhorre them amongst other particullar heads of Papistry abjured therein. And therefore from the knowledge and consciences of our duety to God, to our King and Countrey, without any wordly respect or inducement, so farre as humane infirmity will suffer, wishing a further measure of the grace of God for this effect, We promise, and sweare by the *Great Name of the Lord our GOD*, to continue in the Profession and Obedience of the Foresaid Religion: That we shall defend the same, and resist all these contrary errors and corruptions, according to our vocation, and to the uttermost of that power that GOD hath put in our hands, all the dayes of our life: and in like manner with the same heart, we declare before GOD and Men, That we have no intention nor desire to attempt any thing that may turne to the dishonour of GOD, or to the diminution of the Kings greatnesse and authority: But on the contrary, we promise and sweare, that we shall, to the uttermost of our power, with our meanes and lives, stand to the defence of our dread Sovereigne, the Kings Majesty, his Person, and Authority, in the defence and preservation of the foresaid true Religion, Liberties and Lawes of the Kingdome: As also to the mutual defence and assistance, every one of us of another in the same cause of maintaining the true Religion and his Majesty's Authority, with our best counsel, our bodies, meanes, and whole power, against all sorts of persons whatsoever. So that whatsoever

shall be done to the least of us for that cause, shall be taken as done to us all in general, and to every one of us in particular. And that we shall neither directly nor indirectly suffer ourselves to be divided or withdrawn by whatsoever suggestion, allurements, or terror from this blessed & loyall Conjunction, nor shall cast in any let or impediment, that may stay or hinder any such resolution as by common consent shall be found to conduce for so good ends. But on the contrary, shall by all lawful means labour to further and promote the same, and if any such dangerous & divisive motion be made to us by Word or Writ, We, and every one of us, shall either suppress it, or if need be shall incontinent make the same known, that it may be timely obviated: neither do we fear the foul aspersions of rebellion, combination, or what else our adversaries from their craft and malice would put upon us, seeing what we do is so well warranted, and ariseth from an unfeigned desire to maintaine the true worship of God, the Majesty of our King, and peace of the Kingdome, for the common happinesse of our selves, and the posterity. And because we cannot look for a blessing from God upon our proceedings, except with our Profession and Subscription we joine such a life & conversation, as becometh Christians, who have renewed their Covenant with God; We, therefore faith fully promise, for our selves, our followers, and all other under us, both in publick, in our particular families, and personal carriage, to endeavour to keep our selves within the bounds of Christian liberty, and to be good examples to others of all Godlinesse, Sobernesse, and Righteousnesse, and of every duty we owe to God and Man, And that this our Union and Conjunction may be observed without violation, we call the living GOD, the Searcher of our Hearts to witness, who knoweth this to be our sincere Desire.

The National

and unfained Resolution, as we shall answer to I E-
SUS CHRIST, in the great day, and under the
pain of Gods everlasting wrath. and of infamy, and
losse of all honour and respect in this World, Most
humbly beseeching the Lord to strengthen us by his
holy Spirit for this end, and to blesse our desires and
proceedings with a happy successe, that Religion and
Righteousnesse may flourish in the Land, to the glory
of GOD, the honour of King, and peace and com-
fort of us all. In witness whereof we have subscribed
with our hands all the premisles, &c.

The Article of this Covenant, which was at the
first Subscription, referred to the determination of
the General Assembly, being determined, and there-
by the 5 Articles of *Perth*, the Government of the
Kirk by Bishops, the Civill places and Power of Kirk-
men, upon the reasons and grounds contained in the
Acts of the General Assembly, declared to be unlaw-
ful within this Kirk, we subscribe according to the de-
termination foresaid.

A Solemn League and Covenant

*For Reformation, and Defence of Religion, The Honour
and Happineß of the King, and the Peace and Safety
of the three Kingdoms of Scotland, England, and Ire-
land,*

WE Noblemen, Barons, Knights, Gentlemen, Ci-
tizens, Burgesses, Ministers of the Gospel, and
Commons of all sorts in the Kingdoms of *Scotland, Eng-
land and Ireland*, by the providence of GOD all in
under one King, and being of one reformed Religion
Having before our eyes the glory of GOD, and the

advancement of the Kingdom of our Lord and Saviour Jesus Christ, the Honour and Happinesse of the Kings Majesty and his Posterity, and the true publick Liberty, Safety, and Peace of the Kingdoms, wherein every ones private condition is included; And calling to minde the treacherous and bloody Plots, conspiracies, Attempts and Practices of the Enemies of GOD against the true Religion and Professours thereof in all places, especially in these three Kingdoms, ever since the Reformation of Religion, and how much their rage, power and presumption are of late, and at this time increased and exercised; whereof the deplorable estate of the Church and Kingdom of *Ireland*, the distressed estate of the Church & Kingdom of *England*, and the dangerous estate of the Church and Kingdom of *Scotland* are present and publick testimonies: We have now at last (after other means of Supplication, Remonstrance, Protestation and Suffering.) for the preservation of our selves and our Religion from utter ruine and destruction, according to the commendable practice of these Kingdoms in former times, and the example of GODS People in other Nations, after mature deliberation, resolved and determined to enter into a mutuall and solemn League and Covenant: Wherein we all subscribe, and each one of us for himself, with our hands lifted up to the most high GOD, do Swear.

I. That we shall sincerely, really and constantly, through the grace of GOD, endeavour in our severall places and callings, the preservation of the Reformed Religion in the Church of *Scotland*, in Doctrine, Worship, Discipline and Government, against our common Enemies; The Reformation of Religion in the Kingdoms of *England* and *Ireland*, in Doctrine, Worship, Discipline and Government, according to the Word of GOD, and the example of the best

Reformed Churches; And shall endeavour to bring the Churches of GOD in the three Kingdoms, to the nearest conjunction and Uniformity in Religion, Confession of Faith, Form of Church-government, Directory for Worship and Catechizing; That we and our Posterity after us, may, as Brethren, live in Faith and Love, and the Lord may delight to dwell in the midst of us.

2. That we shall in like manner, without respect of persons, endeavour the Extirpation of Popery, Prelacy (that is, Church-government by Arch-bishops. Bishops, their Chancellours and Commissaries, Deans, Deans and Chapters, Arch-deacons, and all other Ecclesiasticall Officers depending on that Hierarchy) Superstition, Heresy, Schism, Prophaneſſe, and whatsoever shall be found to be contrary to sound Doctrine, and the power of Godlines; Lest we partake in other mens sins, and thereby be in danger to receive of their plagues; And that the Lord may be one, and his Name one in the three Kingdoms.

3. We shall with the same sincerity, reality and constancy, in our severall vocations, endeavour with our estates and lives mutually to preserve the Rights and Priviledges of the Parliaments, and the Liberties of the Kingdoms; And to preserve and defend the Kings Majesty's Person and Authority, in the preservation and defence of the true Religion, and Liberties of the Kingdoms; That the world may bear witnesse with our consciences of our Loyalty, and that we have no thoughts or intentions to diminish his Majesty's just power and greatnesse.

4. We shall also with all faithfulnessse endeavour the discovery of all such as have been, or shall be Incendiaries, Malignants, or evil instruments, by hindering the Reformation of Religion, dividing the King from his people, or one of the Kingdoms from another.

Covenant.

or making any faction, or parties amongst the people contrary to this League and Covenant, That they may be brought to publick triall, and receive condigne punishment, as the degree of their offences shall require or deserve, or the supream Judicatories of both Kingdomes respectively, or others having power from them for that effect, shall judge convenient.

5. And whereas the happinesse of a blessed Peace between these Kingdoms, denyed in former times to our Progenitors, is by the good Providence of GOD granted unto us, and hath been lately concluded, and settled by both Parliaments, We shall each one of us, according to our place and interest, endeavour that they may remain conjoynd in a firme Peace and Union to all Posterity, And that Justice may be done upon the willfull Opposers thereof, in manner expressed in the precedent Article.

6. We shall also according to our places and callings in this Common cause of Religion, Liberty, and Peace of the Kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof; And shall not suffer our selves directly or indirectly by whatsoever combination, perswasion or terrour, to be divided and withdrawn from this blessed Union and conjunction, whither to make defection to the contrary part, or to give our selves to a detestable indifferency or neutrality in this cause, which so much concerneth the Glory of GOD, the good of the Kingdoms, and honour of the King; But shall all the dayes of our lives zealously and constantly continue therein, against all opposition, and promote the same according to our power, against all Lets and Impediments whatsoever; And, what we are not able our selves to suppress or overcome, we shall reveale and make known, that it may be timely prevented or

removed: All which we shall do as in the sight of GOD.

And because these Kingdoms are guilty of many sins, and provocations against GOD, and his Son Jesus Christ, as is too manifest by our present distresses and dangers, the fruits thereof, We professe and declare before GOD, and the world, unfained desire to be humbled for our own sins, and for the sins of these Kingdoms, especially that we have not, as we ought, valued the inestimable benefit of the Gospel, that we have not laboured for the purity and power thereof, and that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the causes of other sins and transgressions so much abounding amongst us, And our true and unfained purpose, desire and endeavour for our selves, and all others under our power and charge, both in publick and in private, in all duties we owe to GOD and man, to amend our lives, and each one to go before another in the example of a real Reformation; That the Lord may turn away his wrath, and heavy indignation, and establish these Churches and Kingdoms in truth and Peace. And this Covenant we make in the presence of Almighty GOD the Searcher of all hearts, with a true intention to perform the same, As we shall answer at that great Day when the secrets of all hearts, shall be disclosed; Most humbly beseeching the Lord, to strengthen us by his Holy Spirit for this end, and to blesse our desires, and proceedings with such success, as may be deliverance and safety to his people, and encouragement to other Christian Churches groaning under, or in danger of the yoke of Antichristian Tyranny, or to joyn in the same, or like Association & Covenant, To the Glory of GOD, the enlargement of the Kingdom of Jesus Christ, and the peace & tranquillity of Christian Kingdom, and Common-wealths.

A

Solemn Acknowledgement of publick Sins and Breaches of the Covenant;

A N D

*A Solemn Engagement to all the Duties contained therein,
namely these which do in a more speciall way relate un-
to the dangers of these times : ANNO 1648.*

WE Noblemen, Barons, Gentlemen, Burgeesses,
Ministers of the Gospel, and Commons of all
sorts within this Kingdom, by the good hand of
G O D upon us, taking in serious consideration the
many sad afflictions and deep distresses wherewith we
have been exercised for a long time past, and that the
Land after it hath been sore wasted with the Sword and
the Pestilence, and threatened with Famine, and that
shame and contempt hath been poured out from the
Lord against many thousands of our Nation, who did in
a sinful way make War upon the Kingdom of England,
contrary to the Testimony of his Servants and desires
of his People, and that the remnant of that Army re-
turning to this Land have spoiled and oppressed many
of our Brethren, and that the Malignant party is still
numerous, & retaining their former principles, wait for
an opportunity to raise a new and dangerous War, not
only unto the rending of the bowells of this Kingdom,
but unto the dividing of us from England, & overturn-
ing of the work of God in all the three Kingdoms.
And considering also that a cloud of calamities doth
still hang over our heads, & threaten us with sad things
to come, We cannot but look upon these things as from
the Lord, who is righteous in all his wayes, feeding us
with the bread of tears, and making us to drink the
waters of affliction, untill we be taught to know how
evil and bitter a thing it is to depart away from him, by
breaking the Oath and Covenant which we have made

The Acknowledgement of Sins

with him, and that we may be humbled before him by confessing our sinne, and forsaking the evil of our way.

Therefore being pressed with so great necessities and straits, and warranted by the word of God, and having the example of Gods people of old, who in the time of their troubles, and when they were to seek delivery and a right way for themselves, that the Lord might be with them to prosper them, did humble themselves before him, and make a free and particular confession of the sins of their Princes, their Rulers, their Captains, their Priest and their people, and did engage themselves to do no more so, but to reform their wayes and be stedfast in his Covenant; And remembring the practise of our predecessours in the year 1596. Wherein the General-Assembly and all the Kirk- Judicatories, with the concurrence of many of the Nobility, Gentry, and Burgeses, did with many tears acknowledge before God the breach of the National Covenant, and engaged themselves to a Reformation, even as our predecessors and theirs had before done in the Generall Assembly and convention of Estates in the year 1567. And perceiving that this duty, when gone about out of conscience and in sincerity, hath alwayes been attended with a reviving out of troubles, and with a blessing and successe from Heaven; We do humbly and sincerely in his sight, who is the searcher of hearts, acknowledge the many sins and great transgressions of the Land; We have done wickedly, our Kings, our Princes, our Nobles, our Iudges, our Officers, our Teachers, and our People: Albeit the Lord hath long and clearly spoken unto us, we have not hearkened to his voice; Albeit he hath followed us with tender mercies, we have not been allured to wait upon him and walk in his way; And though he hath stricken us, yet we have not grieved; Nay though he hath consumed us, we have refused to receive correction; We have not remembered
to

to render unto the Lord according to his goodnesse and according to our own vows and promises, but have gone away backward by a continued course of backsliding, and have broken all the Articles of that solemn League and Covenant which we swore before God, Angels and men.

Albeit there be in the land many of all ranks who be for a Testimony unto the Truth, and for a name of joy and praise unto the Lord, by living godly, studying to keep their garments pure, and being stedfast in the Covenant and Cause of God; Yet we have reason to acknowledge that most of us have not endeavoured with that reality, sincerity and constancy, that did become us, to preserve the work of Reformation in the Kirk of *Scotland*; Many have satisfied themselves with the purity of the Ordinances neglecting the power thereof; yea, some have turned aside to crooked wayes destructive to both, The prophane, loose and insolent carriage of many in our Armies, who went to the Assistance of our BRETHREN in ENGLAND, And the tamperings and unstraight dealing of some of our Commissioners and others of our Nation in *London*, the Isle of *Wight*, & other places of that Kingdom, have proved great lets to the work of Reformation, and settling of Kirk-Government there, wherby Errour and Schisme in that Land have been encreased, and Sectaries hardened in their way. We have been so far from endeavouring the extirpation of Prophaneesse, and what is contrary to the power of godlinesse, that prophanity hath been much winked at, and Prophane persons much countenanced & many times employed, until iniquity and ungodlinesse hath gone over the face of the land as a flood; Nay, sufficient care hath not been had to separate betwixt the precious and the vile, by debarring from the Sacrament all ignorant and scandalous persons according to the Ordinances of this Kirk.

Neither have the Priviledges of the Parliaments and Liberties of the Subject been duly rendered, But some amongst our selves have labored to put into the hands of our King an arbitrary and unlimited power destructive to both, and many of us have been accessory of late to those means and ways, whereby the freedom and priviledges of Parliaments have been encroached upon and the Subjects oppressed in their Consciences, persons and Estates: Neither hath it been our care to avoid these things which might harden the King in his evill way; But upon the contrary he hath not onely been permitted, but many of us have been instrumentall to make him exercise his power in many things tending to the prejudice of Religion and of the Covenant, and of the Peace and safety of these Kingdoms; Which is so farre from the right way of preserving his Majesty's Person and Authority, that it cannot but provoke the Lord against him unto the hazard of both, Nay under a pretence of relieving and doing for the King whilst he refuses to do what was necessary for the house of God, some have ranversed and violatèd most of all the Articles of the Covenant.

Our own Consciences within, and Gods judgments upon us without do convince us, of the manifold willfull renewed breaches of that Article, which concerneth the discovery and punishment of Malignants, whose crimes have not onely been connived at but dispensed with and pardoned, and themselves received into intimate fellowship with our selves, and entrusted with our Counsels, admitted into our Parliaments, and put in places of Power and Authority, for managing the publick affaires of the Kingdome, Whereby in Gods justice they got at last into their hands the whole power and strength of the Kingdome, both in judicatories and Armies, And did imploy the same unto the enacting and prosecuting an unlawful Engagement in warre

warre against the Kingdome of England, Notwithstanding of the dissent of many considerable members of Parliament, who had given constant proof of their integrity in the cause from the beginning, of many faithful testimonies and free warnings of the servants of God, of the Supplications of many Synods, Presbyteries and Shyres, and of the Declarations of the Generall Assembly and their Commissioners to the contrary: Which ingagement as it hath been the cause of much sinne, so also of much misery and calamity unto this Land, and holds forth to us, the grievousnesse of our sinne of complying with Malignants, in the greatnesse of our judgement, that we may be taught never to split again upon the same rock, upon which the Lord hath set so remarkable a Beacon. And after all that is come to passe unto us because of this our trespassse, and after that grace hath been shewed unto us from the Lord our God, by breaking these mens yoke from of our necks, and putting us again into a capacity to act for the good of Religion, our own safety, and the Peace and safety of this Kingdome, should we againe break his Commandment and Covenant, by joyning once more with the people of those abominations, and taking into our bosome those Serpens which had formerly stung us almost unto death: This as it would argue great madnesse and folly upon our part, So no doubt, if it be not avoided. will provoke the Lord against us to consume us untill there be no remnant nor escaping in the Land.

And albeit the Peace and Union betwixt the Kingdoms be a great blessing of God unto both and a Bond which we are obliged to preserve unviolated, And to endeavour that justice may be done upon the opposers thereof; Yet some in this Land, who have come under the Bond of the Covenant, have made it their great study how to dissolve this Union, and few or no

endeavours have been used by any of us for punishing of such.

We have suffered many of our Brethren in severall parts of the Land to be oppressed of the common Enemy without compassion or relief; There hath been great murmuring and repining because of expense of means and pains in doing of our duty; Many by perswasion or terror have suffered themselves to be divided and withdrawn to make defection to the contrary part; Many have turned off to a detestable indifferency and neutrality in this cause, which so much concerneth the glory of God and the good of these Kingdoms; Nay many have made it their study to walk so, as they might comply with all times and all the revolutions thereof. It hath not been our care to countenance, encourage, intrust and employ such onely, as from their hearts did affect and mind Gods work; But the hearts of such many times have been discouraged, and their hands weakened, their sufferings neglected, and themselves slighted, and many who were once open enemies and alwayes secret underminers countenanced and employed; Nay even those who had been looked upon as Incendiaries, and upon whom the Lord had set marks of desperate Malignancy, falshood & deceipt were brought in, as fit to manage publick affaires; Many have been the lets and Impediments that have been cast in the way to retard and obstruct the Lords work, and some have keepest secret, what of themselves they were not able to suppress and overcome.

Besides these and many other breaches of the Articles of the Covenant in the matter thereof, which it concerneth every one of us to search out and acknowledge before the Lord, as we would wish his wrath to be turned away from us; So have many of us failed exceedingly in the manner of our following and pursuing

ing the duties contained therein, not onely seeking great things for our selves, and mixing of private interests and ends concerning our selves and friends and followers, with those things which concern the publick good, but many times preferring such to the Honour of God and good of his cause, and retarding Gods work until we might carry alongs with us our own interests and designes. It hath been our way to trust in the means and to rely upon the arm of flesh for successe, Albeit the Lord hath many times made us meet with disapointment therein, and stained the pride of all our Glory, by blasting every carnall confidence unto us: We have followed for the most part the counsels of flesh and blood, and walked more by the rules of policy then Piety, and have hearkened more unto men then unto God.

Albeit we made solemn publick profession before the World of our unfained desires to be humbled before the Lord for our own sinnes, and the sinnes of the Kingdoms, especially for our undervaluing of the inestimable benefit of the Gospel, and that we have not laboured for the power thereof, and received Christ into our hearts, and walked worthy of him in our lives, and of our true and unfained purpose, desire and endeavour for our selves, and all other under our power and charge both in publick and private, in all duties which we owe to God and man to amend our lives, and each one to go before another in the example of a reall Reformation, that the Lord might turn away his wrath and heavy indignation, and establish these Kirks and Kingdoms in truth and peace, Yet we have refused to be reformed, and have walked proudly and obstinately against the Lord, not valuing his Gospel, nor submitting our selves unto the obedience thereof, not seeking after Christ, nor studying to honour him in the excellency of his person, nor employ

employ him in the vertue of his offices, not making conscience of publick Ordinances, nor private nor secret duties; nor studying to edify one another in love. The ignorance of God and of his Son Jesus Christ prevailes exceedingly in the Land; The greatest part of Masters of families amongst Noblemen, Barons, Gentlemen, Burgeses and Commons neglect to seek God in their families, and to endeavour the Reformation thereof; And albeit it hath been much pressed, yet few of our Nobles and great ones ever to this day could be perswaded to perform family duties themselves and in their own persons; which makes so necessary and useful a duty to be misregarded by others of inferior rank; Nay many of the Nobility, Gentry, and Burrows who should have been examples of Godlinesse and sober walking unto others, have been ring-leaders of excesse and rioting. Albeit we be the Lords people engaged to him in a solemn way, yet to this day we have not made it our study that judicatories & Armies should consist of, and places of power and trust be filled with men of a blamelesse and Christian conversation, and of known integrity and approved fidelity, affection and Zeal unto the cause of God, but not onely those who have been neut-rall and indifferent but disaffected and Malignant, and others who have been prophane and scandalous have been intrusted; By which it hath come to passe that judicatories have been the seats of injustice and iniquity, and many in our Armies by their miscarriages have become our plague, unto the great prejudice of the cause of God, the great scandall of the Gospel, and the great increase of loosenesse & prophanity throughout all the Land. It were impossible to reckon up all the abominations that are in the Land, but the Blaspheming of the name of God, swearing by the Crea-

Creatures, prophanation of the Lords Day, uncleanness, drunkenness, excess and rioting, vanity of apparel, lying and deceit, railing and cursing, arbitrary and uncontrolled oppression, and grinding of the faces of the poor, by Landlords and others in place and power, are become ordinary and common finnes; And besides all these things, there be many other transgressions, whereof the Land wherein we live are guilty: All which we desire to acknowledge and to be humbled for, that the world may bear witness with us, that Righteousness belongeth unto God, and shame & confusion of face unto us as appears this day.

And because it is needfull for these who find mercy not onely to confesse but also to forsake their sinne, Therefore that the reality and sincerity of our repentance may appear, We do Resolve and solemnly ingage our selves before the Lord, carefully to avoid for the time to come all these offences, whereof we have now made solemn publick acknowledgement, and all the snares and tentations which tend thereunto: And to testifie the integrity of our resolution herein, and that we may be the better enabled in the power of the Lords strength to perform the same, We do again Renewe our Solemn League and Covenant, Promising hereafter to make conscience of all the duties whereunto we are obliged in all the heads and Articles thereof, particulary of these which follow.

I. Because Religion is of all things the most excellent and precious, The advancing and promoting the power thereof against all ungodlinesse and profanitie, The securing and preserving the purity thereof against all error, heresy and schisme, and namely *Independencie, Anabaptisme, Antinomianisme, Arminianisme, Socinianisme, Familisme, Libertinisme, Scepticisme, and Ecclesiasticisme*, and the carrying on the work of uniting

shall be studied & endeavoured by us before all worldly interests, whether concerning the King or our selves, or any other whatsoever. 2. Because many have of late laboured to supplant the liberties of the Kirk, we shall maintain and defend the Kirk of *Scotland*, in all her liberties and priviledges, against all who shall oppose or undermine the same, or encroach thereupon under any pretext whatsoever. 3. We shall vindicate and maintain the liberties of the Subjects, in all these things which concern their consciences, persons and Estates. 4. We shall carefully maintain and defend the Union betwixt the Kingdoms, and avoid every thing that may weaken the same, or involve us in any measure of accession unto the guilt of those who have invaded the Kingdom of *England*. 5. As we have been always Loyall to our King, so we shall still endeavour to give unto God that which is Gods, and to *Cesar* the things which are *Cesars*. 6. We shall be so far from conniving at, complying with, or countenancing of Malignancy, injustice, iniquity, prophani-ry and impiety, that we shall not onely avoid, and discountenance those things, and cherish and encourage these persons, who are zealous for the Cause of God, and walk according to the Gospel; But also shall take a more effectuell course then heretofore in our respective Places and Callings, for punishing and suppressing these evils, and faithfully endeavour that the best and fittest remedies may be applyed for taking away the causes thereof, and advancing the knowledge of God, and Holinesse and Righteousnesse in the Land. And therefore in the last place, as we shall earnestly pray unto God that he would give us *able men fearing God, men of truth and hating covetousnesse* to judge and bear charge among his people, so we shall according to our Places and Callings Endeavour that Judicatories and all places of power and trust both in Kirk and State

State may consist of, and be filled with such men as are of known good affection to the cause of God, and of a blamelesse and Christian conversation.

And because there be many, who heretofore have not made conscience of the oath of God, but some through fear, others by perswasion and upon base ends and humane interests have entered thereinto, who have afterwards discovered themselves to have dealt deceitfully with the Lord, in swearing falsely by his name, Therefore we, who do now renew our Covenant in reference to these duties; and all other duties contained therein, Do in the sight of him who is the searcher of hearts, solemnly Professe that it is not upon any politique advantage or private interest or by-end, or because of any terror or perswasion from men, or hypocritically and deceitfully, that we do again take upon us the oath of God, But honestly and sincerely and from the sense of our duty, And that therefore denying our selves and our own things and laying aside all self interest and ends, We shall above all things seek the honour of God, the good of his Cause and the wealth of his people, and that forsaking the counsels of flesh and blood, and not leaning upon carnall confidences, we shall depend upon the Lord, walk by the rule of his word, and hearken to the voice of his servants: In all which professing our own weaknesse We do earnestly pray to God who is the father of mercies through his Son Jesus Christ, to be merciful unto us, and to enable us by the power of his might, that we may do our duty unto the praise of his Grace in the Churches. *Amen.*

The Acknowledgement of Sin.

The occasion of this Acknowledgment and Engagement was this ;

THE Commission of the General Assembly 1648. considering the many breaches of the *Solemn League and Covenant* (and particularly by the Engagement in War that Year against *England*) The Slackness of many in following the duties therein , And that many , (being under age when it was first sworn) had not been received into the same, did, by their *Act October 6.* ordain it to be renewed with this *Solemn Acknowledgement of Sins & breaches, and Engagement to duties.* And to that effect, appointed two solemn Fasts to be kept in all the Congregations of the Land, for the Causes contained in the *Acknowledgment of Sins*, And that intimation thereof should be made to the people upon the Sabbath before, & that the *Covenant*, together with the former *Acknowledgment of Sins and Engagement to duties*, should be read publickly to the People, upon the day of the Intimation, and the last Fast day when the *Covenant* was to be sworn. This resolution of the *Commission*, upon the same grounds was unanimously approved by the *Committee of Estates* then sitting, and by their *Act October 14.* Ordained to be put in Execution, in all things according to the directions of the *Commission* : And accordingly in the moneth of *December*, it was for the second time sworn in all the Congregations of the Kingdom, upon the same day, (except where vacancy or the Ministers being under scandal or process did occasion a delay till another day, that the place was supplied by another Minister) with great Solemnity, and such mixture of Joy & Sorrow as became people entering in *Covenant* with the Lord, And was thereafter Subscribed by all the Swearers. Afterward, the *Parliament* Conveening, in *January 1649* by their very first *Act* except the Election of their President, upon the same grounds, Resolved to keep a Fast by themselves, for the Causes contained in the *Acknowledgment*, and to Renew the *Covenant* according to the Order of the *Commission*, which was also most solemnly done. And last of all the General Assembly 1649. by their *Act, July 7.* did unanimously and expressly Ratify the Proceedings of the *Commission*, as to the *Acknowledgment of Sins*, *Engagement to duties*, the *Fasts*, and *Renewing of the Covenant* by *Swearing* and *Subscribing* thereof. Hence, as the *Covenant* it self, so the *Solemn Acknowledgment of Sins & Engagement to duties* became National Authorised by the Supream Judicatures of Church and State and are still obliging by Oath. Oh! that the Lord had kept these things in thy Imagination of the thought of our hearts for ever.

The form and order of the Coronation of
CHARLES THE SECOND
King of Scotland, England, France, and Ireland, As it
was acted and done at SCOONE, The first day
of Ianuarie, 1651.

Passing for brevities cause the most faithfull and pertinent sermone for the said worke then preached therat; mentioning therof only the two last exemples laide befor the King so relative to his said coronatione, in thos expresse wordes.

BEfore I close, I shal seek leave, to lay before our young king, two exemples, to be ware of, & One to follow. The two warning exemples, One of them is in the Text, another in our own Historie.

The first exemple is of *Ioash*. He began well, & went on in a godly reformation all the dayes of *Ichojada*; but it is observed 2. *Cbro.* 24. 17. that after the dayes of *Ichojada*, the princes of *Iudah* came, & did obeysance to the king; & he hearkened unto them, *vers.* 18. It appeareth, they had been lying at waite, till the death of *Ichojada*; & took that opportunity to destroy the true worship of GOD, & set up false worship flattering the king for that effect: For it is said, *They left the house of the LORD, & served groves & Idoles*; & were so far from being reclaimed, by the Prophet of the LORD, that was sent unto them, that they conspired against *Zechariah* the son of *Ichojada*, who reproved them mildly for their Idolatry, and stoned him with stones, and slew him at the kings commandement. And *vers.* 22. it is sayd, *Ioash remembered not the kindnesse that Ichojada his father had done to him, but slew his sonne.*

SIR, Take this exemple for a warning. You are obliged by the COVENANT, to goe on in the Work of Reformation, It may be, some great ones are wayting their tyme, nor having opportunite to work for the present, till afterward they may make obeysance, and persuade

swade You to destroy all, that hath been done in the Work of God these diverse years. Beware of it; Let no allurements or perswasion prevayle with You, to fall from that, which this day You binde Your selfe to mayntayn.

Another exemple I give You, yet in recent memorie, of Your grand-father king JAMES. He fell to be very young, in a time, full of difficulties; yet there was a godly party in the land, who did put the Crown upon his head: And when he came to some years, He & his people entered in a Covenant with GOD, He was much commended by godly & faithfull men, comparing him to young *Iosiah* standing at the Altar, renewing a Covenant with GOD; And he himselfe did thank GOD, that he was born in a Reformed Kirk, better reformed then *England*, for they retained many *popish ceremonies*: yea, better reformed then *Geneva*, for they kept some *holy dayes*; Charging his people to be constant, & promising himselfe to continue in that Reformation, & to maintain the same. Notwithstanding of all this, he made a foule defection: He remembered not the kindnesse of them who had held the crown upon his head; yea, he persecuted faithfull Ministers, for opposing that course of defection. He never rested till hee had undone Presbyteriall Governement, and Kirk Assemblies, setting up *Bishops*, and bringing in *Ceremonies*, agaynst which formerly hee had given large testimonie. In a word, hee layd the foundation, whereupon his sonne our late king, did build much mischief to Religion, all the dayes of his lyfe.

SIR, I lay this example before You the rather, because it is so near You, that the guiltines of the transgression lyeth upon the Throne & Family; & it is one of the finnes, for which You have professed humiliation very lately: Let it be laid to heart, take warning, require not faithfull mens kindnes with persecution: yea, require not the LORD so, who hath preserved You to this tyme,

tyme, and is setting a Crown upon Your head. Require not the LORD with *Apostasie* and *Defection* from a sworn Covenant: But bee steadfast in the Covevant, as You would give Testimonie of Your True Humiliation for the Defection of these that went before You.

I have set up these two examples before You as beacons to warne You to keep off such dangerous courses, & shal add one for imitation, which, if followed, may happily bring with it the blessing of that godly mans adherence to God. The example is of *Hezekiah* who did that *which was right in the sight of the Lord*, 2. king. 18. 5. 6. It is said of him, *He trusted in the Lord God of Israel, and he cleave unto the Lord, and departed not from following him, but kept his Commandements.* And vers. 7. *The LORD was with him, and he prospered whither soever he went forth.*

Sir, follow this example, cleave unto the LORD, and depart not from following him, & the LORD will be with You, & prosper You, whither soever You go. To this LORD, from whom we expect a blessing upon this dayes work, be glory and praise for ever, Amen.

SERMON being ended, Prayer was made, for a Blessing upon the doctrine delyvered.

The King being to renew the COVENANTS, first the Nationall Covenant, then the Solemn League, and Covenant, were distinctlie read.

After the reading of these COVENANTS, The MINISTER prayed for grace, to perform the contents of the Covenants, and for faithfull steadfastnesse in the Oath of GOD; And then (the Ministers Commissioners of the Generall Assemblie, desyred to bee present, standing before the Pulpit) hee ministred the Oath unto the King: who kneeling, and lifting up his right hand, did swear in the words following:

I CHARLES, King of Great Britane, France and Ireland, doe assure and declare, by my Solemn Oath, in the Presence of Al-

mightie GOD, the Searcher of Hearts, my allowance and approbation of the Nationall Covenant, and of the Solemn League and Covenant above-written, and faithfullie obliedged my selfe, to prosecute the ends thereof, in my Station and Calling; and that I for my selfe and successours, shal consent and agree, to all acts of Parliament enioyning the Nationall Covenant, and the Solemn League and Covenant; and fullie establisshing Presbyteriall Government, The Directorye of Worship, Confession of Faith, and Catechisimes in the Kingdom of Scotland, as they are approven by the Generall Assemblies of this Kirk, and Parliament of this Kingdom; And that I shall give my Royall Assent, to Acts and Ordinances of Parliament, passed, or to bee passed, enioyning the same in my other Dominions: And that I shall observe these in my own practice and Familie, and shall never make opposition to anie of these, or endeavour any change thereof.

After the King had thus Solemnlie sworne, The Nationall Covenant, the League & Covenant, and the Kings Oath subjoynd unto both; being drawne up in a fayre Parchment; The King did subscribe the same, in presence of all.

Thereafter the King ascendeth the Stage, and sitteth down in the Chaire of State,

Then the Lords, Great Constable, and Marishall, went to the four cornërs of the Stage, with the Lyon going before them; who spoke to the people these wordes, Sirs, I doe present unto you the King, CHARLES, The Rightfull and Undoubted Heire of the Crowne and Dignitie of this Realme; This day is by the Parliament of this Kingdome appointed for his Coronation, And are ye not willing to have him for your King, and become subject to his Commandements?

In which action, the Kinges Majestie stood up, showing himselfe to the people, in each corner; And the people expressed their willingnesse, by chearfull acclamations, in these wordes, GOD SAVE THE KING, CHARLES THE SECOND.

Thereafter the Kinges Majestie supported by the Constable, and Marishall, commeth downe from the Stage, and sitteth downe in the Chaire, where hee heard the SERMON.

The

The Minister, accompanied with the Ministers before mentioned, cometh from the Pulpit toward the King; & requyreth, If hee was willing to take the Oath, appointed to bee taken at the Coronation.

The King answered, hee was most willing.

Then the Oath of Coronation, as it is contayned in the eight Act of the first Parliament of King JAMES, being read by the Lyon, The Tenour whereof follo weth.

Because, that the increase of Vertue, and suppressing of Idolatrie, warrveth, That the Prince and the people bee of one perfect Religion; which of GODS Mercie is now presentlie professed within this Realme; Therefore it is statuted and ordayned, by our Soveraigne Lord; my Lord Regent, and three Estates of this present Parliament; That all Kinges, Princes, and Magistrats what soever, holding their place which here-after at any tyme shall happen to Reigne, and beare rule over this Realme, at the tyme of their Coronation, and receipt of their Princelie Authoritie, make their faithfull promise, in presence of the Eternall GOD; That enduring the whole course of their lyves, they shall serve the same Eternall GOD, to the uttermost of their power, according as hee hath required in His Most Holy Word, revealed and contayned in the New and Old Testaments; And according to the same Word, shall maintayne the True Religion of CHRIST JESUS, the preaching of His Holy Word, and due and right ministracion of the Sacraments now receaved, and preached within this Realme. And shall abolish and gainstand all false religions, contrary to the same. And shall rule the people committed to their charge, according to the will and command of GOD revealed in His foresaid Word, and according to the Loveable Lawes, and Constitutions receaved in this Realme, no wayes repugnant to the said Word of the Eternall GOD; And shall procure to the uttermost of their power, to the Kirk of GOD and whole Christian people, true and perfect peace, in tyme comming. The Rights and Rents, with all just Priviledges of the Crowne of Scotland, to preserve and keepe inviolated; Neither shall they transfer, nor alienate the same. They shall forbid and repress in all Estates, and degrees, rease, oppression, and all kind of wrong: In all judgements they shall command and procure that justice, and equitie bee kepted, to all creatures, without exception, as the LORD and Father of Mercies, bee mercifull unto them: And out of their Landes and Empyre they shall

bee carefull to roote out all Hereticks, and enemies to the True Worship of GOD, that shall bee convict by the True Kirk of GOD, of the foresaid crimes; And that they shall faithfullie affirme the things above written, by their Solemn Oath.

The Minister tendered the Oath unto the King, who kneeling, and holding up his right hand, sware in these wordes. *By the Eternall and Almighty GOD, Who li-
veth and reigneth forever, I shall observe and keepe all
that is contayned in this Oath.*

This done, the Kinges Majestie sitteth downe in his Chaire, and reposeth himselfe a little.

Then the King ariseth from his Chaire, and is disrobed, by the Lord Great Chamberlaine, of the Princelie Robe, Wherewith hee entered the Kirk, and is invested by the sayd Chamberlaine in his Royall Robes.

There-after, the King being brought to the Chaire on the North syde of the Kirk, supported as formerlie, the Sword was brought by Sir William Cockburne of Langtown, Gentleman Usher, from the Table, and delivered to Lyon king of Armes; Who giveth it to the Lord Great Constable, who putteth the same in the Kinges hand, saying, *SIR, Receave this kinglie Sword,
for the defence of the Faith of CHRIST, and protection of His
Kirk, and of the True Religion, as it presentlie professes
within this kingdome, and according to the Nationall Cove-
nant, and league and covenant and for executing Equitie
and Justice, and for punishment of all iniquitie and injustice.*

This done, the Great Constable receaveth the Sword from the King, and girdeth the same about his syde.

There-after, the King sitteth downe in his Chaire, and then the Spurres were put on him, by the Earle Marischall.

There-after, Archibald Marquis of Argyle, having taken the Crown in his handes, the Minister prayed to this purpose:

*That the LORD would purge the Crowne from the sin-
ner and transgressions of them that did reigne before Him.*

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That it might bee a pure Crowne, That GOD would settle the Crowne upon the Kinges head: and since men that set it on, were not able so settle it, That the LORD would put it on, and preserve it. And then the sayd Marquis put the Crown on the Kings head.

Which done, the Lyon king of Armes, The Great Constable standing by him, causeth an Herald, to call the whole Noble men, one by one, according to their rankes; who comming before the King, kneeling, and with their hand touching the Crowne on the Kinges head, sware these wordes, *By the Eternall, and Almighty GOD, who liveth and reigneth for ever; I shall support thee to my uttermost, And when they had done, then all the Nobilitie held up their handes, and sware to bee loyall and true subjects, and faithfull to the Crowne.*

The Earle Marishall, with the Lyon, going to the four corners of the Stage, The Lyon proclaymeth the Obligatorie Oath of the People; And the People holding up their handes all the tyme, did sweare *By the Eternall and Almighty GOD, who liveth and reigneth for ever wee become your liedgemen, and Trueth, and Faith shall beare unto you, and live and die with you, against all manner of folkes what-so-ever, in your service, according to the Nationall Covenant, and solemn League and Covenant.*

Then did the Earls and Vicounts put on their crowns; and the Lyon lykewayes put on his.

Then did the Lord Chamberlayne loose the Sword wherewith the King was girded; and draw it, and deliver it drawne into the Kinges handes: and the King put it in the hands of the Great Constable, to carrie it naked before him.

Then Iohn Earle of Craufurd & Lindsay, took the Scepter, and put it in the Kinges right hand, saying, *SIR, Receive this Scepter the sign of Royall Power of the Kingdom, that you may govern your selfe right, and defend all the Christian People committed by GOD to your Charge,*

punishing the wicked, and protecting the just.

Then did the King ascend the Stage, attended by the Officers of the Crown, and Nobilitie, & was installed in the Royall Throne by Archibald Marquis of Argyle, saying: *Stand, & hold fast from henceforth, the place whereof you are the lawfull & righteous Heir, by a long and lineall succession, of your fathers; which is now deliuered unto you, by authoritie of Almighty GOD.*

When the King was set down upon the Throne, the Minister spoke to him a word of Exhortation, as followeth:

SIR, You are set down upon the Throne, in a verie difficult tyme; I shall therefore put you in mind of a Scripturall expression of a Throne, 1. Chron. 29. 23. it is sayd, Solomon sate on the Throne of the LORD. Sir, you are a king and a king in Covenant with the LORD; If you would have the LORD to own you to be his king, & your Throne to be his Throne; I desire you may have some thoughts of this expression.

1. It is the LORDS Throne. Remember you have a king above you The King of Kings, & Lord of Lords, who commandeth thrones: He setteth kinges on thrones, & dethroneth them at His pleasure: Therefore take a word of advice, Be thankfull to Him, who hath brought you thorow many wanderings so set you on this Throne: Kisse the Sonne, lest Hee bee angrie; and learne to serve Him with feare, who is terrible to the kings of the earth.

2. Your Throne, is the LORDS Throne; and your people, the LORDS People; Let not your heart bee lifted up above your brethren, Deutr. 17. 20. They are your brethren, not onlie flesh of your flesh, but Brethren by Covenant with GOD: Let your Government bee refreshing unto them, as the rayn on the mowen grasse.

3. Your Throne, is the LORDS Throne: Beware of making his Throne, a Throne of iniquitie: There is such a Throne, Psal. 94. 20. Which frameth mischiefe by a Law. GOD will not owne such a Throne; It hath no fellowship with

with Him. Sir, There is too much iniquitie upon the Throne, by your Predecessours; who framed mischiefe by a Law; such Lawes as have beene destructive to Religion, and grievous to the LORDS People; You are on the Throne, & have the Scepter, beware of touching mischievous lawes therewith: But as the Throne is the LORDS Throne, let the Lawes be the LORDS Lawes, agreeable to His Word, such as are terrible to evill doers, and comfortable to the Godlie, and a reliefe to the Poore, and oppressed in the Land.

4. The LORDS Throne putteth you in mind, whom you should have about the throne; Wicked Counsellours, are not for a king upon the LORDS Throne, SOLOMON knew this, who sayd. Prov. 25. 5. Take away the wicked from before the King, and his Throne shall bee established in Righteousnesse: And Prov. 20. 8. A King upon the Throne, scattereth away all evill with his eyes.

5. The LORDS Throne putteth you in mynd, that the Judgement on the Throne, should be the LORDS, Take the exhortation, Jer. 22. from the beginning, The Prophet bath a command to goe the house of the king of Judah, and say, Heare the Word of the LORD, O king of Iudah, that sittest upon the Throne, & thy servants, & thy people, Execute ye judgement, & righteousness, & delyver the spoyled, out of the hand of the oppressour: & doe no wrong, do no violence to the stranger, the fatherles, nor the widow, neither shed innocent blood in this place. If ye do this thing indeed, then shall there enter by the gates of this house, kings sitting upon the Throne of DAVID. But if yee will not heare these Wordes, I sweare by My Selfe, sayeth the LORD, This house shall become a desolation. And vers. 7. I will prepare destroyers against thee.

SIR, Destroyers are prepared for the injustice of the Throne, I intreat you, execute Righteous Judgement; if you doe it not, your house will bee a Desolation: But if yow doe that which is right, GOD shall remove the Destroyers; And you shall bee established on your Throne.

And there shall yet bee Dignitie in your House, for your servants, and for your people.

Lastlie; If Your Throne bee the Throne of the LORD, Take a word of encouragment against Throne Adversaries, Your enemies, are the enemies of the LORDS Throne: Make your peace with GOD in CHRIST, and the LORD shall scatter your enemies from the Throne; And Hee shall magnifie you yet in the sight of these Nations, and make the misled people submit themselves willingly to Your Governement.

SIR; *If You use well the LORDS Throne, on which you are set, then the two words in the place cited, 1. Chron. 29. 23. spoken of Solomon sitting on the Throne of the LORD, Hee prospered, and all Israel obeyed him, shall belong unto you, Your people shall obey you, in the LORD; and you shall prosper in the sight of the Nations round about.*

Then the Lord Chancellour went to the four corners of the Stage, The Lyon king of Armes going before him, and proclaymed his Majesties Free Pardon, to all Breakers of Penall Statutes, and made offer thereof: Where upon the people cryed, **GOD SAVE THE KING.**

Then the King supported by the Great Constable, and Marishall, and accompanied with the Chancellour, arose from the Throne, & went out, at a door prepared for the purpose, to a Stage; and showed himselfe to the people without, who clapped with their handes, and cryed with a lowd voyce, a long tyme, **GOD SAVE THE KING.**

Then the King returning, & sitting down upon the Throne, delyvered the Scepter, to the Earle of Crauford and Lindsay, to bee carried before him: Thereafter the Lyon king of Arms, rehearsed the Royall Lyne of the Kings upward, to **FERGUS** the first.

Then the Lyon called the Lords one by one, who kneeling and holding their hands betwixt the Kings hands, did sweare these words, *By the Eternall and Almighty GOD, who liveth and reigneth for ever, I doe become*

41
become your Liedgeman, and Trueth and Faith shall beare unto you, and live and die with you, against all manner of Folkes whatsoever, in your service, according to the Nationall Covenant, and Solemn League and Covenant.

And everie one of them kissed the Kings left cheek.

When these Solemnities were ended, The Minister standing before the King on his Throne, pronounced this Blessing :

The LORD blesse thee, and save thee; The LORD beare thee in the day of Trouble; The Name of the GOD of Jacob defend thee; The LORD send thee helpe from the Sanctuarie, and strengthen thee out of Sion. Amen.

After the Blessing pronounced, the Minister went to the Pulpit, and had the following Exhortation, The King siting still upon the Throne. Yee have this day a King crowned, and entered into COVENANT with GOD, and his people, Look, both King and People, that yee keep this COVENANT; and beware of the breach of it: That yee may bee the more carefull to keep it, I will lay a few things before you.

I remember when the Solemn League & Covenant was entered by both Nations, The Commissioners from ENGLAND being present in the East Kirk of Edinburgh, a passage was cited out of *Nehem. 5. 13.* Which I shall now agayn cite, *Nehemiah* requireth an Oath of the Nobles and people, to restore the morgaged lands, which they promised to doe; After the Oath was rendered, in the 13. vers. hee did shake his lap. and sayd, *So GOD shake out every man from his house, & from his labour, that performeth not his promise, even thus bee hee shaken out and emptied; And all the Congregation said Amen.*

Since that tyme, manie of these who were in Covenant, are shaken out of it; yea, they have shaken off the Covenant, and layd it asyde. It is true. they are prospering this day, and think that they prosper, by laying aside the Covenant; But they will be deceived, That word

spoken

spoken then, shall not fall to the ground; GOD shall shake them out of their possession; and emptie them for their perfidious breach of the Covenant.

The same I say to King and Nobles, and all that are in Covenant; If you break that Covenant, being so solemnly sworn, All these who have touched your Crown, & sworn to support it, shall not be able to hold it on; but GOD will shake it off, & turn you from the Throne: And ye Noble-men, who are assistant to the putting on of the Crown, & setting the King upon the Throne, if yee shall either assist, or advise the King to break the Covenant, & over-turne the Work of GOD, hee shall shake you out of your possessions, and emptie you of all your glorie.

Another passage I offer to your serious consideration, *Jer. 34. 8.* After that *Zedekiah* had promised to proclaim libertie to all the LORDS People, who were servants, & entered in a Covenant hee & his Princes to let them goe free, and according to the Oath had let them goe; Afterwards they caused the servants to returne, and brought them into subjection, *vers. 11.* What followeth upon this breach? *vers. 15. 16.* *Ye were now turned, & had done right in my sight in proclaiming libertie; but yee turned, & made them servants again.* And therefore, *vers. 18. 19. 20. 21.* *I will give the men who have transgressed My Covenant, who have not performed the wordes of the Covenant, which they made before Me, when they cut the calf in twain, and passed between the parts thereof, I will even give them into the hands of their enemies, into the hand of them that seek their lyfe, even Zedekiah and his Princes.*

If the breach of a Covenant made for the Libertie of Servants was so punished, what shall bee the punishment of the breach of a COVENANT for Religion, & the liberty of the people of GOD? There is nothing more terrible to King and Princes, then to be given into the hand of enemies, that seek their lyfe. If yee would escape
this

49
this judgement, Let King and Princes keep their Covenant made with GOD: Your enemies who seeke your lyfe, are in the Land, if yee breake the COVENANT, it may bee feared, GOD give you over unto them as a prey: But if yee keepe COVENANT, it may bee expected, GOD will keepe you out of their hands.

Let not the place ye heard opened, bee forgotten, for in it yee have an exemple of Divine Justice against *Joash* and the Princes, for breaking that COVENANT, 2. CHRON. 24. 23. The Princes who inticed to that Breach, are destroyed; and in the 24. vers. it is sayd, *The armie of the Syrians came with a small companie of men, and the LORD deliuered a verie great hoste in their hand; because they had forsaken the LORD GOD of their fathers; So they executed judgement against Joash.* And vers. 25. *His owne seruantes conspired against him, and slew him on his bed, &c.*

The Conspiracie of Servants or Subjects, against their king, is a wicked course: But GOD in His Righteous Judgement suffereth Subjects to conspire and rebell against their Princes; because they rebell against GOD: And Hee suffereth Subjects to break the Covenant made with a king; because hee breaketh the Covenant made with GOD. I may say freely, that a chief cause of the judgement upon the kings house, hath been the Grand-fathers breach of Covenant with GOD, & the fathers following his steps, in opposing the work of GOD, & his Kirk within these kingdoms; They broke Covenant with GOD: and men have broken Covenant with them: Yea, most cruellie and perfidiously have invaded the Royall Familie, and trodden upon all Princelie Dignitie.

Bee wyse by their exemple; You are now sitting upon the Throne of the kingdom, & your Nobles about you, there is one above you, even *JESUS*, the King of *Sion*; and I, as His servant, dare not but be free with you, I charge you, Sir, in His Name, That you keepe

this Covenant in all points; If you shall break this Covenant, and come against His Cause; I assure you, the Contraverſie is not ended between GOD and your familie: But will be carried on to the further weakening, if not the over-throw of it: But if you shall keep this Covenant, and befriend the KINGDOM of CHRIST, It may bee from this day, GOD shall begin to doe you good, Although your estate bee verie weake, GOD is able to rayſe you, and make you reigne, maugre the opposition of all your enemies: And how-soever it shall please the LORD to diſpoſe, you shall have peace toward GOD, through CHRIST the MEDIATOR.

As for you who are Nobles and Peeres of the Land, your ſhare is great in this day of Coronation, yee have come and touched the Crowne, and ſworne to ſupport it; yee have handled the Sword and the Scepter, and have ſet down the King upon his Throne.

1. I charge you to keepe your Covenant with GOD; and ſee that yee never bee moved your ſelves to come againſt it in anie head, or article thereof; and that yee give no counſell to the king to come againſt the Doctrine, Worſhip, Government & Discipline of the Kirk, eſtabliſhed in this Land, as ye would eſchew the judgement of Covenant breakers, If the King & ye who are engaged to ſupport the Crown, conſpire together againſt the Kingdome of CHRIST, both yee that doe ſupport, & hee that is ſupported, will fall together, I preſſe this the more, becauſe it is a rare thing to ſee a king & great men for CHRIST; In the long Catalogue of kings, which yee have heard recited this day, they will bee found few who have bene for CHRIST.

2. I charge you alſo, becauſe of your many Oathes to the king; That you keep them inviolable. Bee faithfull to him, according to your Covenant. The Oathes of GOD are upon you, if directlie, or indirectlie, yee doe anie thing againſt his Standing, GOD, by whom
yee

47

ye have sworne, will bee avenged upon you, for the breach of His Oath.

And now I will shut up all with one word more to You, SIR, You are the only Covenanted king with GOD, & His People, in the world; many have obstructed Your entrie in it: Now seeing the LORD hath brought You in over all these Obstructions, Only observe to doe what is containd therein; and it shall prove an happie tyme for You, and Your House. And because You are entered in tymes of great Difficultie, wherein smal strength seemeth to remain with You, in the eyes of the world, for recovering Your just power and greatness; Therefore take the Counsell which David when he was a-dying, gave to his sonne Solomon, 1. King. 2. 2, 3. *Be strong, and show thy selfe a man; and keep the Charge of the LORD thy GOD; to walke in His Wayes, and keepe His Commandements; that thou mayest prosper in all that thou doest, and whether-so-ever thou turnest thy selfe.*

After this Exhortation, the Minister closed the whole Action, with Prayer; and the xx. PSALM being sung, hee dismissed the people, with the Blessing.

Then did the Kinges Majestie descend from the Stage. with the Crown upon his head; and receaving again the Scepter in his hand, returned with his whole Trayn, in solemn manner, to his Palace, the Sword being carried before him.

this so faire and joyfull lyke appearance was ane taking encouragement to the Spectatores of this solemnitie who with no small Alacritie and acclamatione praying for engaged by ther oath (so qualified as is befor said) to the King whos gracious and tender lyke love to and care for of his ingenous subjectes, then further appearing in the answer to the chancellers humbilly presenting ther desyre which was to this purpose.

Sir, Your good Subjects desyre You may bee crowned, as the rightfull, and lawfull Heire of the Crowne of this Kingdome; that You would maintain Religion, as it is presently professed, and established, conforme to the Nationall Covenant, League & Covenant, and according to Your Declaration at Dunfermling, in August last; Also that You would bee Graciously pleased to receave them under Your Highnesse Protection, to governe them by the lawes of the Kingdome, and to defend them in their Rights or Liberties, by Your Royal Power, offering themselves in most humble manner to Your Majestie, with their Power to bestow Loyd, Life and

It is in their power, for the maintenance of Religion, for the safetie of Your Majesties Sacred Person, and maintenance of Your Crowne which they intreate Your Majestie to accept, and pray ALMIGHTIE GOD, that for many years You may happilie enjoy the same.

The King made this answer; I doe esteeme the affections of my good People, more then the Crownes of manie Kingdomes, and shall bee readie, by GODS Assistance, to bestow my Lyfe in their Defence; Wisling to live no longer, then I may see Religion, and this Kingdome flourish, in all hapinesse.

What could be more aluring for engadging thirr faithfully affectionat, and honest hearted subjectes to this duetic and for fully assuring them of ane happie, and peacable enjoyment of their religione, lawes and liberties so solemny agreed upon when yet for further securitie to all considering his Majesties most deliberat and voluntary declaratione at Dunfermling as is formentioned by the chanceler to the King the sum wherof Professing and appearing in the full persuasion and love of the Truth, he repenteth (as having to do with & in the sight of God) His Fathers opposition to the Covenant and Work of God, and his own reluctancies against the same; hoping for mercy through the blood of Jesus Christ, and obtesting ihe Prayers of the faithfull to God, for his steadfastness: and then protesteth his truth and sincerity in entering into the Oath of God, resolving to prosecute the ends of the Covenant to his utmost, and to have with the same common friends and enemies, exhorting all to lay down their enmity against the Cause of God, and not to prefer Man's Interest to Gods, which will prove ane Idole of Jealousy to provoke the Lord, and he himself accounteth to be but selfish flattery.

Bot Ah how the King, nobles, and others in power hath keepeed thirr covenantes whither as to the lord or his people in order to religione, lawes, and liberties: ther many doolfull deeds with the most cruell and crying effects (that hath abounded sinc and stil growing) can best shou. Arise o Lord and plead the caus that is thyne owne --- let not man prevaile --- when thou seest our power is gone and ther is non shut up or left for thyn is the crowne, gouernment, Kingdome, power and glorie for now and ever: AMEN.

17. Iunii 1646. Postmeridiem.

Sess. XIIII.

*Act for censuring the compliers with the
publike enemies of this Kirk and Kingdom.*

THe Generall Assembly taking to their serious consideration the great and scandalous provocation and grievous defection from the publike Cause, which some have beene guiltie of, by complying with the Rebels the publike enemies of this Kirk and Kingdom: And judging it a dutie incumbent to them to bring such notorious offenders to publike satisfaction, that the wrath of God may be averted, and the publike scandall removed; Do therefore Require, Decern, and Ordain, that such as after lawfull tryall shall be found to have been in actuall Rebellion and to have carried charge with the Rebels, To have accepted Commissions for raising Horse or Foot unto them, To have been seducers of others to joyn in that Rebellion, To be the Penners or contrivers of *James Grahames* Proclamation for indicting a pretended Parliament, or of any other his Proclamations or Declarations, To have beene prime Instruments in causing publish the said Proclamations and Declarations; That all and every one of such offenders shall humbly acknowledge their offence upon there knees, first before the Presbyterie, and thereafter before the Congregation upon a Sabbath, in some place

before the Pulpit; And in the mean time that they be suspended from the Lords Supper: And in case they do not satisfie in manner foresaid, that they be processed with Excommunication. And likewise Ordains, that such as shall be found to have procured Protections from the Rebels, To have execute their orders, To have invited them to their houses. To have given them intelligence, To have drank *James Grahames* health, or to be guilty of any other such grosse degrees of compliyance, shall acknowledge their offences publicly before the Congregation, and be suspended from the Communion ay and while they doe the same. And further Decernes and Ordains, that all persons in any Ecclesiastick office guilty of any degrees of compliyance before mentioned, shall be suspended from their office and all exercise thereof, for such time as the quality of the offence and condition of the offenders shall be found to deserve; And the Assembly hereby declares, that Presbyteries have a latitude and liberty to agreadge the censures above specified according to the degrees and circumstances of the offences; And gives in like maner the same latitude and liberty to the Commissioners of this Assembly for publicke affairs, who have also power to try and censure the offenders in manner above expressed, and to take account of the diligence of Presbyteries thereintill.

3

Act concerning James Grahams Proclamation.

THe Generall Assembly having considered a copie of a Proclamation published by order of that excommunicat Traitor *James Graham*, for indicting of a pretended Parliament, and finding the same to be full of blasphemies against the solemn League and Covenant of the three Kingdoms, and of vile aspersions of Treason, Rebellion, and Sedition, most falsly and impudently imputed to the Estates, and most faithfull and loyall Subjects of this Kingdome: Doe therefore declare, That such as have bine prime Instruments of the publishing of that or the like Proclamation and Declaration, deserve the highest censures of the Kirk; unlesse they make humble confession of their offence publikely, in such manner as is prescribed by this Assembly; And humbly Recommends to the Committee of Estates to take some course for their exemplary civill punishment, and that some publike note of ignominie be put upon that Proclamation as their Honors shal think meet.

Ult August 1647. Antemeridien.

Sess. XXVII.

*Act for debarring of Compliers in the first
Classe from Ecclesiastick office.*

THe Generall Assembly Declares and Ordaines,
That no Person who is guilty of Compliance in

the first Classe mentioned in the Act of the preceeding Assembly, shall bee received in any Ecclesiasticall charge, untill the evidence of his repentance before the Presbyterie and Congregation be reported to the Synode to which he belongs, and to the Generall Assembly, and their consent obtained for his bearing of office. And if any such Person be already received unto the Eldership of any particular Congregation, yet he shall not be admitted to be a Member of any Presbyterie, Synode, or Generall Assemblie, untill (upon the evidence of his repentance) the consent and approbation of these Judicatories respectively bee obtained thereto.

July 20. 1649. *Antemeridiam.*
Sess. XIX.

Act concerning the receiving of Engagers in the late unlawfull War against England, to publick Satisfaction, Together with the Declaration and Acknowledgment to be subscribed by them.

THe Generall Assembly considering what great offence against God, and Scandal to his People at home and abroad hath arisen from the late unlawfull Engagement in War against *England*, whereby, contrary to the Law of God and of Nations, contrary to the Solemn League and Covenant, contrary

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to the Petitions of almost the whole Kingdom, contrary to the Declarations of the Judicatories of this Kirk, contrary to the Protestations of a considerable part of the Parliament, contrary to the frequent and clear warnings of the Servants of God in his name, not onely an Association in Counsels and Arms was made with Malignant persons, who had formerly shewn their dis-affection to the Covenant and Cause, but an invasion of the Neighbour Nation was prosecuted; from whence flowed the oppression of the persons, estates and consciences of many of the People of God in this Land, the shedding of the blood of some, the losse and dishonour of this Nation, and severall other inconveniences: And considering that the Commissioners of the last Generall Assembly have acquit themselves faithfully, in ordaining to be suspended from the renewing of the Covenant, and from the Ordinance of the Lords Supper, such as are designed in their Acts of Date the 6. of *October* and 4. of *December* last, referring the further consideration and censure of the persons foresaid to this present Generall Assembly: Therefore the Generall Assembly for removing of such offences, and for prevention of the like in time coming, and for restoring of such as are truly humbled, do Declare and Appoint,

I. That all those who have been guilty and censured as aforesaid, and withal, do not by their addresses to Kirk Judicatories testifie their dislike thereof, and give evidences of their Repentance therefore,

That these be proccessed, and continuing obstinate, be excommunicated, But if withall they go on in promoting Malignant Designes, that they be forthwith Excommunicated: As also that all such persons guilty as aforesaid, who after Profession of their Repentance shall yet again hereafter relapse to the promoting any Malignant Designe, that these be likewise forthwith excommunicated.

I I. That all these who have been guilty and censured as aforesaid, and desire to testifie their Repentance, and to be admitted to the Covenant and Communion, shall besides any Confession in publik before the Congregation subscribe the Declaration hereto sub-joynd, of their unfained detestation and renunciation of that Engagement, and all other Malignant courses contrary to the Covenant and Cause, Promising to keep themselves from such ways in time coming, and acknowledging that if they shall again fall into such defection thereafter, they may justly be accounted perfidious backsliders, and breakers of the Covenant and Oath of God, and proceeded against with the highest Censures of the Kirk.

I I I. That of these who have been guilty and censured as aforesaid, and desire now to testifie their Repentance, Whosoever were formerly joyned in Arms or Counsell with *James Graham* in his Rebellion, or who were Generall persons or Colonels in the late unlawfull Engagement, Or who went to *Ireland* to bring over Forces for that effect, Or who have been eminently active in contriving of; or seducing unto the

the said Engagement, or whosoever above the degree of a Lieutenant Commanded these parties, that in promoting of the ends of the said Engagement shed blood within the Kingdom, either before that Army of Engagers went to *England*, or after their return, Or who above the degree foresaid Commanded in the late Rebellion in the North; That none of these be admitted or received to give satisfaction, but by the Generall Assembly or their Commissioners.

I V. That all the rest of these who have been guilty, or censured as aforesaid, may be received by the Presbyteries where they reside.

V. That all who have been guilty as aforesaid, before their receiving to the Covenant, shall make a Solemn publick Acknowledgement in such matter, and before such Congregations as the Commission of the Generall Assembly or Presbyteries *respective* shall prescribe, according to the degree of their offence and scandall given.

V I. That none of the foresaid Persons be admitted, or received as Elders in any Judicatories of the Kirk, but according to the Act of the Generall Assembly of the last of *August* 1647. against compliers of the first Classe.

And because many have heretofore made shew and profession of their Repentance, who were not convinced of their guiltinesse nor humbled for the same, but did thereafter return with the dog to the vomit, and with the sow to the puddle, unto the mocking of God. and the exceeding great reproach and

detriment of his Cause. Therefore, for the better determining the Truth and sincerity of the Repentance of those who desire to be admitted to the Covenant and Communion : It is appointed and Ordained that none of those persons who are debarred from the Covenant and Communion shall be admitted and received thereto, but such as after exact triall, shall be found for some competent time before or after the offer of their Repentance, according to the discretion of the respective Judicatories, to have in their ordinary conversations given real Testimony of their dislike of the late unlawfull Engagement, and of the courses and wayes of Malignants, and of their sorrow for their accession to the same; and to live soberly, righteously and godly; And if any shall be found, who after the defeating of the Engagers have uttered any Malignant speeches, tending to the approbation of the late unlawfull Engagement, or the blood-shed within the Kingdome for promoting of the ends of the said Engagement, or any other projects or practises within or without the Kingdome, prejudiciall to Religion and the Covenant, or tending to the reproach of the Ministry, or the civill Government of the Kingdom, Or who have unnecessarily or ordinarily conversed with Malignant and disaffected persons, Or who have had hand in, or accession to, or compliance with, or have any wayes countenanced or promoted any Malignant Design, prejudiciall to Religion and the Covenant, That these, notwithstanding their profession of Repentance be not suddenly.

denly received, but a competent time, according to the discretion of the Judicatory, be assigned to them for tryall of the evidence of their Repentance, according to the qualifications abovementioned. And the Generall Assembly Ordains Presbyteries to make intimation of this Act in the severall Kirks of their bounds so soon as they can, after the rising of the Generall Assembly, that none pretend ignorance; And that Presbyteries make accompt of their diligence in prosecuting of this Act to the Quarterly meetings of the Commission of this Assembly.

The Declaration and Acknowledgement before mentioned.

I *after due consideration of the late Warre against the Kingdom of England, And having also considered the course pursued and promoted by the Earle of Lanerk, George Monro and their Adherents in and about Stirling, and by others in the late Rebellion in the North, against all which not only eminent Testimonies of Gods Wrath have been given in defeating of them, but they were in themselves sinfull breaches of Covenant, and preferring the interest of man unto God; I doe*

herefore in Gods sight professe, that I am
 convinced of the unlawfulnessse of all these
 ways, as contrary to the Word of God, and
 to the Solemn League and Covenant, not
 only in regard of the miscarriages of these
 that were employed therein; but also in res-
 pect of the nature of these courses themsel-
 ves; And therefore professing my unfained
 sorrow for my guiltinesse by my accession to
 the same, doe renounce and disclaim the fo-
 resaid Engagement and all the courses that
 were used for carrying on the same, either
 before or after the defeat of the Engagers,
 as contrary to the Word of GOD and So-
 lemn League and Covenant, and destructi-
 ve to Religion and the work of Reforma-
 tion; And I doe promise in the power of the
 Lords strength, never again to own any of
 these or the like courses: And if hereafter at
 any time, I shall be found to promote any
 Malignant Design or course, that I shal just-
 ly be accompted a perfidious Covenantbrea-
 ker and despiser of the Oath of God, and be
 proceeded against with the highest Censures
 of the Kirk: Likeas, I doe hereby promise to
 adhere to the National Covenant of this
 King-

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*Kingdome, and to the Solemn League and
Covenant betwixt the Kingdomes, and to
be honest and zealous for promoting all the
ends thereof, as I shall be called thereunto
of God, and to flee all occasions and tempta-
tions that may lead me into any the like sna-
res against the same. Subscribed at
the day of*

*August 3. 1648. Antemeridiam,
Sess. XXVI.*

*Act for censuring Ministers for their silen-
ce and not speaking to the corruptions of
the time.*

THe Generall Assembly, taking to their se-
rious consideration, the great scandals which
have lately encreased, partly through some
Ministers their reserving and not declaring of them-
selves against the prevalent sins of the times; partly
through the spite, Malignity, and insolency of others
against such Ministers as have faithfully and freely re-
proved the Sins of the times without respect of per-
sons, Do therefore for preventing and removing such
scandals hereafter, Appoint and Ordain, that every
Minister do by the word of Wisdom apply his Do-
ctrine

&trine faithfully against the publick Sins and Corrup-
 tions of these times, and particularly against the Sins
 and Scandals in that Congregation wherein he li-
 ves, according to the Act of the Generall Assembly
 1596. revived by the Assembly at *Glasgow* 1638.
 Appointing that such as shall be found not applying
 their Doctrine to corruptions, which is the Pasto-
 rall gift, cold, and wanting of Spirituall zeal, flatter-
 ers and dissembling of publick sins, and especially
 of great Personages in their Congregations, that all
 such persons be censured according to the degree of
 their faults and continuing therein be deprived; And
 according to the Act of the Generall Assembly 1646.
Sess. 10. That beside all other scandals, silence, or
 ambiguous speaking in the publike Cause, much mo-
 re detracting and disaffected speeches be seasonably
 censured: As therefore the Errours and exorbitan-
 cies of Sectaries in *England* are not to be passed in si-
 lence, but plain warning to be given of the danger
 of so near a contagion, that people may beware of it,
 and such as neglect this duty to be Censured by their
 Presbyteries, So it is thought fit and Appointed by
 the Assembly, conform to the foresaid Acts, That
 the main current of applications in Sermons may run
 along against the evils that prevail at home, and na-
 mely against the contempt of the Word, against all
 profaness, against the present defection from the
 League and Covenant, against the unlawfull Enga-
 gement in War, against the unlawfull Band and De-
 claration of the date of the 10. of *June* ordained to
 be

be subscribed by all the Subjects, and other unjust Decrees established by Law, against the Plots and Practises of Malignants, and against the Principles and Tenents of *Eraſtianism*, which spread among divers in this Kidgdom; For the better confutation whereof, it is hereby Recommended to the Ministry to study that point of controverſie well, that they may be the more able to ſtop the mouths of gainſayers: Tis alſo hereby Recommended to the ſeverall Presbyteries and Provinciall Synods, that they make ſpeciall enquiry and triall concerning all the Miniſtery in their bounds, And if any be found too ſparing, generall, or ambiguous in the foreſaid applications and reproofs that they be ſharply rebuked, dealt with, and warned to amend under the pain of ſuſpenſion from their Miniſtery; And if after ſuch warning given they amend not, that ſuch be ſuſpended by Presbyteries, and in caſe of their negligence, by the Synods till the next Generall Aſſembly; But if there be any, who do neglect and omit ſuch applications and reproofs, and continue in ſuch negligence after admonition and dealing with them, they are to be cited, and after due triall of the offence to be depoſed, for being pleaſers of men rather then ſervants of *Chriſt*, for giving themſelves to a deteſtable indifferency or neutrality in the Cauſe of God, and for defrauding the ſouls of people, yea for being highly guilty of the blood of ſouls in not giving them warning: Much more are ſuch Miniſters to be cenſured with Depoſition from their Miniſtry
who

who preach for the lawfulness or pray for the success of the present unlawfull Engagement, or that go along with the Army themselves, or who subscribe any Bands or take any Oaths not approved by the Generall Assembly or their Commissioners, or by their counsel, countenance or approbation make themselves accessory to the taking of such Bands and Oaths by others: It is to be understood that if any Minister preach in defence of or pray for the success to the Sectaries in *England*, he is like wayes to be censured by deposition. And this we adde as a generall rule to be observed on both hands, but not as if we had found any of the Ministry of this Kingdom to befavourers of the Sectaries in *England*.

And in case any Minister for his freedom in preaching, and faithfull discharge of his conscience shall be in the face of the Congregation or elsewhere upbraided, railed at, mocked, or threatened, or if any injury or violence be done to his person, or any stop and disturbance made to him in the exercise of his Ministeriall calling, The Presbyterie of the bounds shall forthwith enter in processe with the offender, and whoever he be Charge him to satisfie the Discipline of the Kirk by publick Repentance, which if any do not, or refuse to do, That then the Presbyterie proceed to Excommunication against him; In all which Presbyteries and Synods are to give an account of their diligence: And the Assembly Appoints this Act to be intimate in the severall Congregations of this Kirk.

The

The Generall Assembly, 1646.

Enormities and Corruptions observed to be in the Ministry, with the Remedies thereof.

4. **S**ilence in the publike cause, not labouring to cure the disaffection of people, not urging them to constancie and patience in bearing of publike burdens, nor to forwardnesse in the publike Cause; whereby Malignants are multiplied: yea some are so grosse herein, that even in publike Fasts little or nothing is to be heard from them sounding this way.

5. Some account it a point of wisdometo speak ambiguously: some incline to justifie the wicked cause, uttering words which favour of disaffection: and all their complaining of the times, is in such a way as may steal the hearts of people from liking of good Instruments in this work, and consequently from Gods Cause: yea, some reading publike Orders, are ready to speak against them in their private conference.

R E M E D I E S.

5. **T**hat every Minister be humbled for his former failings, and make his peace with God, that the more effectually he may preach repentance, and may stand in the gap, to turne
away

away the Lords wrath: rñning between the Porch and the Altar, sighing and crying for all the abominations of the land.

6. Speciall care would be had, that all Ministers have their conversation in heaven, mainly minding the things of God and exercising faith for drawing life out of Jesus Christ the fountain of life, arming themselves thereby with power against the contagion and wickednesse of the world,

12. All Ministers would be carefull to cherish the smoaking flax of weak beginnings in the wayes of God, and ought courageously to oppose all mockers and revilers of the godly.

13. As at all times, so specially now when the Lord is calling us all to an account; it becomes the Ministers of Christ, with all diligence and faithfulness, to improve their Ministerie to the utmost, to be instant in season and out of season; &c.

14. That beside all other scandals, silence or ambiguoꝝ speaking in the publike cause, much more detracting and disaffected speeches be seasonable censured: and to this effect, all honest hearted Brethren would firmlic unite themselves in the Lord, the younger honouring the elder, and the elder not despising the younger.

E N O R M I T I E S.

Discountenancing of the godly; speaking ill of them, because of some that are unanswerable to their profession. And helping in, and holding in of insufficient and suspected men, who favour the things of this life, and keeping the door straiter on them whom God hath sealed, then upon these who have lesse evidence of the power of grace and holinesse.

Self-seeking in preaching, and a venting rather of their wit and skill, then a shewing forth of the wisdom and power of God.

Lifeselnesse in preaching, not studying to be furnished by Christ with power; and so the ordinance of God reacheth not to the conscience: and hereto belongeth the not applying of the doctrine unto the auditory and times.

F. N. 3

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